

# LIBERTY

REMAINS FREEDOM



# Religious Liberty Association

## DECLARATION OF PRINCIPLES

1. We believe in God, in the Bible as the word of God, and in the separation of church and state as taught by Jesus Christ.
2. We believe that the ten commandments are the law of God, and that they comprehend man's whole duty to God and man.
3. We believe that the religion of Jesus Christ is founded in the law of love of God, and needs no human power to support or enforce it. Love cannot be forced.
4. We believe in civil government as divinely ordained to protect men in the enjoyment of their natural rights and to rule in civil things, and that in this realm it is entitled to the respectful obedience of all.
5. We believe it is the right, and should be the privilege, of every individual to worship or not to worship, according to the dictates of his own conscience, provided that in the exercise of this right he respects the equal rights of others.
6. We believe that all religious legislation tends to unite church and state, is subversive of human rights, persecuting in character, and opposed to the best interests of both church and state.
7. We believe, therefore, that it is not within the province of civil government to legislate on religious questions.
8. We believe it to be our duty to use every lawful and honorable means to prevent religious legislation, and oppose all movements tending to unite church and state, that all may enjoy the inestimable blessings of civil and religious liberty.
9. We believe in the inalienable and constitutional right of free speech, free press, peaceable assembly, and petition.
10. We also believe in temperance, and regard the liquor traffic as a curse to society.

For further information regarding the principles of this association, address the Religious Liberty Association, Takoma Park, Washington, D. C. (secretary, C. S. Longacre), or any of the affiliated organizations given below:

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**Atlantic Religious Liberty Association** (affiliated organizations in Maine, Vermont, Massachusetts, New Hampshire, New York, Connecticut, and Rhode Island): Office, South Lancaster, Mass.; secretary, E. K. Slade.

**Eastern Canadian Religious Liberty Association** (affiliated organizations in New Brunswick, Nova Scotia, Quebec, Ontario, and Newfoundland): Office, Oshawa, Ontario; secretary, F. W. Stray.

**Central States Religious Liberty Association** (affiliated organizations in Kansas, Nebraska, Missouri, Colorado, and Wyoming): Office, College View, Nebr.; secretary, S. E. Wight.

**Columbia Religious Liberty Association** (affiliated organizations in Pennsylvania, Ohio, New Jersey, Virginia, West Virginia, Delaware, and Maryland): Office, Takoma Park, D. C.; secretary, F. H. Robbins.

**Lake Religious Liberty Association** (affiliated organizations in Michigan, Indiana, Illinois, and Wisconsin): Office, Berrien Springs, Mich.; secretary, S. B. Horton, 812 Steger Bldg., Chicago, Ill.

**Northern Religious Liberty Association** (affiliated organizations in Minnesota, Iowa, North Dakota, and South Dakota): Office, 2713 Third Ave., South, Minneapolis, Minn.; secretary, C. F. MeVagh.

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**Pacific Religious Liberty Association** (affiliated organizations in California, Nevada, Utah, and Arizona): Secretary, W. F. Martin, Santa Ana, Calif.

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**Southern Religious Liberty Association** (affiliated organizations in Alabama, Kentucky, Tennessee, Louisiana, and Mississippi): Office, 2123 24th Ave. N., Nashville, Tenn.; secretary, J. L. McElhany.

**Southwestern Religious Liberty Association** (affiliated organizations in Arkansas, Oklahoma, Texas, and New Mexico): Office, Keene, Tex.; secretary, Morris Lukens.

**Western Canadian Religious Liberty Association** (affiliated organizations in Alberta, British Columbia, Manitoba, and Saskatchewan): Office, 304 I. O. O. F. Building, Calgary, Alberta; secretary, A. C. Gilbert.

# LIBERTY

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THIRD QUARTER, 1920

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## The Poets' Prayer for Liberty

*Whittier wrote during the midnight darkness of the Civil War:*

**" If, for the age to come, this hour  
Of trial have vicarious power,  
And, blessed by Thee, our present pain  
Be Liberty's eternal gain,  
Thy will be done! "**

*John Hay continues the prayer:*

**" Thy will! It bids the weak be strong;  
It bids the strong be just;  
No lip to fawn, no hand to beg,  
No brow to seek the dust.  
Wherever man oppresses man  
Beneath thy liberal sun,  
O Lord be there, thine arm made bare,  
Thy righteous will be done."**

*In these beautiful lines from James Russell Lowell, is found assurance of the answer:*

**" Careless seems the great Avenger;  
History's pages but record  
One death grapple in the darkness  
'Twixt old systems and the Word;  
Truth forever on the scaffold,  
Wrong forever on the throne,—  
Yet that scaffold sways the future,  
And, behind the dim unknown,  
Standeth God within the shadow,  
Keeping watch above his own."**



# LIBERTY

"Proclaim liberty throughout all the land unto all the inhabitants thereof." Leviticus 25:10.

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## The World Has But One Hope for a Better Day

By C. S. Longacre

THE nations of earth are sitting over the crater of a mighty Vesuvius that is filled to the brim with powerful explosives. A thousand fuses have been attached and lighted by the dissatisfied elements. Instead of putting out the burning fuse, some are trying to prevent an explosion by clamping down the lid tighter over the mouth of the crater.

Many hoped to see a new world created after the Great War. They dreamed of universal and lasting peace. Instead of peace we find trouble and discontent everywhere. The dove of peace has not yet been able to find a resting place. Nor is there a Utopia or asylum for the oppressed to which they can flee and there find rest. Every man's hand seems to be against his brother. Selfishness reigns well-nigh supreme in the hearts of the people. Covetousness is breaking all restraints. The balance between the extremely rich and the very poor is disappearing rapidly. Soon there will be only two classes left, with no barrier to keep them apart. And then the clash must come. The sordid materialism of this age is inviting destruction, disaster, and the loss of all the blessings of freedom

with which the past centuries have endowed us.

The profiteering spirit has entered the ranks of all classes of society, and is drying up all the springs of spiritual life, human sympathy, and brotherly love. It is no longer a question of living by principle, but living by fleecing. Many professors of religion are equally guilty with the heartless money shark whose ear is deaf to every cry of need and distress, in pushing their weaker and less fortunate brother to the wall and extorting the last penny from him. The keen edge is taken off many a good sermon because the life and conduct of the sermonizer fails to correspond with his earnest appeal to the people for a life of consecration, self-sacrifice, and Christian charity.

Too often professed Christians are hiding their eyes from the heavy burdens others are carrying, and are loading still heavier burdens upon them. They make no effort "to undo the heavy burdens, and to let the oppressed go free." They are not dealing their "bread to the hungry," nor bringing to their own houses "the poor that are cast out" because of exorbitant rents. Yet Isaiah says that the very essence of religion is that "when



The World's Only Hope Is in the Cross

thou seest the naked, . . . that thou cover him; and that thou hide not thyself from thine own flesh." James says: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Christ, addressing those who go to the place prepared for the devil and his angels, when he judges all men, says: "I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. . . . Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me."

#### Professing One Thing, Practising Another

Our Christianity is measured, not by what we profess to believe, but by what we actually practise. The world is losing faith in humanity for the want of a little love and human sympathy. The salt of the earth is fast losing its savor, because too often the Christian who professes to work for the welfare of the soul is, by robbery, denying the needs of the body. There is virtually no difference between the profiteering greed of such Christians and the selfishness of the common worldling. The church needs to cleanse herself before she can heal the sore of the world. There is no hope of the world's getting better so long as there is no practical difference between it and the church.

Speaking in the Belasco Theater, Washington, D. C., May 2, to a gathering of the Interchurch World Movement, Vice-President Marshall, laid down some sound principles which many Christians seem to have forgotten. He said:

"It is idle to legislate for purity if the priest above his book is to leer at his neighbor's wife.

It is vain to enact laws punishing murder if the elders are to continue working little children to death. It is useless to forbid larceny if the deacons make large church contributions out of excess profits wrung jointly from labor and the ultimate consumer."

Mr. Marshall put his finger on the sore spot of the church when he said:

"The church, with a complaisant smile, has turned over to the state the enforcement of the moral law, and the state has failed, as it always will, to enforce it, while the man of the street sneers at the church."

#### Men Not Tired of Real Christianity

"The man on the street is not tired of the words of the Nazarene. When the church takes back the disciplining of the moral and religious life of its members, when it trains up its children with fixed views, when it proves its faith in the communion of the saints by its works, its courts will be thronged with worshipers, and there will be no need for patchwork legislation to reconcile labor and capital, nation and nation."—*Washington Herald*, May 3, 1920.

The church is depending too much on the state to enforce church discipline and church ritualism. The church is grossly negligent in disciplining its own members when they violate the moral law. It has to a large extent, shifted this responsibility to the civil magistrate and the policeman. But the state has failed to legislate religion into people because the state was never ordained of God for such a purpose. Moral principles can be visualized and translated into human life only by the agency of a spiritual power which must first change the heart and nature of man, thus adapting

the soil to the seeds of righteousness. A civil law can never add force to a divine law without subordinating the divine to the human. If the church cannot inspire faith and confidence by making a direct appeal to the binding obligations of the divine law upon the authority of God's word alone, she will have far less influence with the people if she descends into the political arena, asking the state to render aid and give legal sanction to religious obligations under duress of civil law.

Many churches today are forsaking the preaching of the word, the fountain of living waters, and are hewing out for themselves cisterns, even broken cisterns which can hold no water. Is it any wonder that the moving picture show draws a much larger crowd than the church does? What this poor sinning world longs for is the comforting message of hope from the Man of Galilee. The only remedy for the ills of this world is found in the teachings of Jesus of Nazareth. The consummation of his promises at the time of his second coming to this world is our only hope of deliverance from the universal cataclysm which is to involve a doomed world. The coming of Jesus and his own divine intervention in human affairs, is the only star that shines through the thick clouds of trouble and illuminates the dark firmament.

#### Man — a Broken Staff

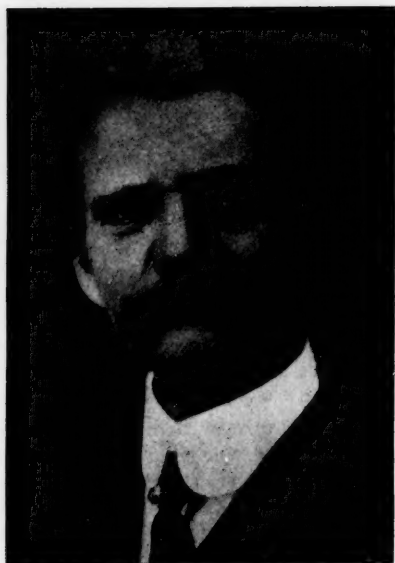
There is no man good or wise or great enough to speak peace to this perplexed and distressed world. If there is one, bring him forth, and let him show his great wisdom and power, for the world is in need of such a man just now. The world needs a deliverer and needs him greatly. The submarines have torpedoed our ship, and our lifeboats are sinking rapidly. Everything earthly

in which we have trusted is failing us. Our foes are sending their broadside shots into our helpless canoes. Human love and sympathy have turned into hate and robbery. We are stranded, drifting, sinking, on a cold, angry, stormy ocean. Our enemies are taunting us by holding out to us the icy end of the plank and lifebelts filled with sand and sawdust. In our bitterness of anguish they offer us the still more bitter sponge filled with vinegar and gall. Unless the divine Father specially intervenes in behalf of his oppressed and afflicted children, the world will soon fill its cup of transgression to the full.

When all things earthly fail us, we must remember that God still lives and reigns, and that he will not fail his people who put their trust in him. Though Babylon the Great, which is drunk "with the blood of the martyrs of Jesus," may and will ascend the throne and sit and reign as a queen, "gloriously" and "deliciously," yet will "her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come." Rev. 18:8-10.



John's Vision of a Better Day



Vice-President Marshall

John the revelator continues: "After these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God: . . . for the Lord God omnipotent reigneth." Rev. 19:1-6.

We are not left in darkness and uncertainty as to the final outcome of the

great struggle between the forces of good and evil during the past six millennia. In this great conflict between right and wrong, between truth and error, between freedom and bondage, between Christ and Satan, God will ultimately triumph over all his foes and deliver his afflicted from the bondage of tyranny "into the glorious liberty of the children of God."

Every one who enlists under the blood-stained banner of the Prince of Peace and Life, and stands for right and truth and justice, will triumph with God and his Christ, to whom all the kingdoms of this world shall be given at the last great day of the restitution of all things. That glad day and event is the hope and reward of the weary pilgrim of earth; and the portentous omens in the world clearly indicate that we are hastening on apace to that sublime event. The great prophetic train is traveling on schedule time and is moving rapidly toward its destined goal.

This is no time to lose courage or faith in God, though human remedies and panaceas will prove futile and human staffs break and pierce our hands, for we have an anchor to the soul that is "both sure and steadfast." The world is not without hope, but it has only one hope, and that is the coming of the Prince of Peace, who will deliver "every one that shall be found written in the book."

## Court Is Petitioned to Prevent Popular Vote on Sunday Laws

THE Maryland Legislature at its late session repealed the antiquated Sunday blue laws of Maryland, and re-enacted new statutes upon the subject, allowing each community and municipality in the State to submit the question of Sunday moving pictures and other prohibitions to a vote of the people on

the referendum. The Lord's Day Alliance has filed a petition in the Court of Appeals of Maryland for a writ of mandamus to prevent the supervisors of elections from making arrangements to submit Sunday movies for decision by popular vote at the election in November, as provided by the legislature.

In the petition, Attorney Straus states that the committee of the Lord's Day Alliance brings the action and that the Lord's Day Alliance is incorporated under the laws of the State to secure a better observance of the Sabbath (Sunday). The petition claims that the legislature's act to refer this question to the people to be decided by popular vote "is illegal, unconstitutional, and void." The New York Legislature passed a similar statute upon the same question.

We are of the opinion that it is illegal, unconstitutional, and un-American to

prevent the people from voting upon any civil question. But if the Lord's Day Alliance wants to get out of this dilemma by affirming that Sunday observance is not a civil but a religious question, and consequently ought not to be submitted to the people for decision by popular vote, then we answer that Sunday laws, being religious by nature and origin, are illegal, unconstitutional, and void, because the civil government has no right to enact statutes to enforce religious obligations under duress of civil law, that is, by the policeman's club. L.

## Compulsory Church Attendance

SUNDAY, April 11, 1920, Roland Parks, a youth of seventeen years, was shot through the body, in the town of Tangier, Va., while resisting arrest for refusing to go indoors (he was sitting on a porch) during church hours as required by a town Sunday ordinance.

Tangier Island is politically a part of Accomac County, which, in turn, is a part of the peninsula that separates the waters of the Atlantic Ocean from Chesapeake Bay. Its written history dates from the days of Capt. John Smith, who visited it from Jamestown on one of his trips of exploration, three centuries ago. The island was first settled by white people about 1650.

The principal town on this spot of earth bears the same name as the island, Tangier, and has a population officially reported as 1,099. The men are mostly "trappers," or rather fishermen, for they trap, not fur-bearing animals, but fish. They also tong oysters and dig clams.

According to a write-up of the town which appeared in

the *Baltimore Sun*, April 25, of the 1,099 inhabitants of the place 400 are members of the sole and only church there. Four hundred is, of course, a large proportion of the adult population.

Until about two years ago the town was not incorporated, but the religious portion of the community sought incorporation, it seems, principally for the sake of abating what they regarded as a nuisance, or at least an abuse, namely, the practice indulged in by many of the boys and youth of congregating upon the

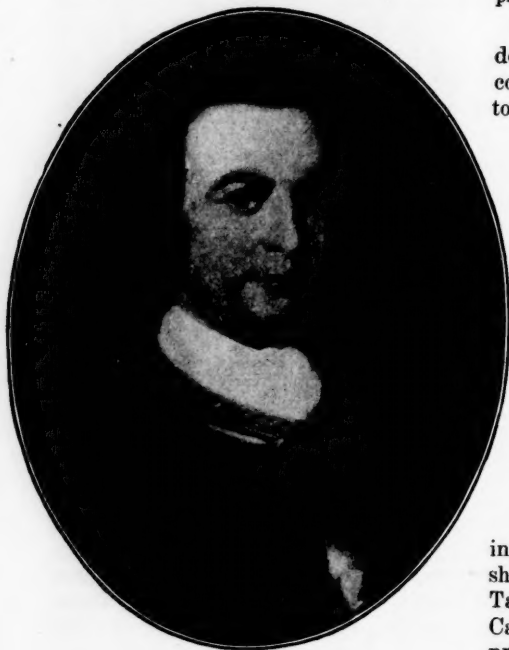


Old Ruins, Jamestown, Va.



store porches on Sunday. Shortly after its incorporation, an ordinance was adopted by the town council, forbidding the practice under penalty of a fine.

It is questionable if under the constitution and laws of Virginia this municipi-



George Mason

pal ordinance is valid; but it was under such a local regulation that a constable, who was also town marshal, or bailiff, sought to arrest young Parks, who, in common with some others, regarded the ordinance as an unwarranted invasion of his personal rights.

As the facts were gleaned from eyewitnesses by Gertrude Leimbach, staff correspondent of the *Baltimore Sun*, the shooting seems to have occurred in this way:

"Young Parks was shot Sunday, April 11, resisting arrest at the hands of the constable. Connorton [the constable] it is said, pressed the muzzle of his revolver against the abdomen of the boy, and shot, while his white-haired mother stood in the doorway wringing her hands and screaming, 'Don't shoot my darling boy.'

"Yes, I'm going to shoot him. I'm going to kill him, Connorton is alleged to have an-

swered, as he pulled the trigger. The bullet passed through the abdomen and came out of the back, between the second and third ribs. Hurried by motor boat twelve miles across the Tangier Sound and Crisfield River, Parks was placed in the General and Marine Hospital, where only the heroic efforts of the hospital physicians, it is said, saved him from death."

The mayor of the town, who is said to defend the shooting, stated to the *Sun's* correspondent that it was very necessary to be firm with the "bad" people who did not go to church on Sunday. He denied, however, that the purpose of the ordinance was to make them go to church. But "there were 'right smart' [quite a number of] young people coming into the church lately, he [the mayor] said, and he thought the law undoubtedly helped to bring them in."

"It was at this point," says Miss Leimbach, "that Constable Connorton explained that he had to be very firm with the people who didn't go to church, because they were very 'rough.'"

May 4, the enterprising Washington *Herald* featured the story of the shooting by "Views and Principals in Tangier Island, Va., Where 'Blue' Law Caused Shooting of Boy," which we reproduce on pages 80 and 81.

May 5 the *Herald* had a story of a motion picture man who was mobbed on Tangier Island when he attempted to secure a series of pictures illustrating the tragedy. In this connection the *Herald's* correspondent states briefly that "the operator had gone to the Virginia coast settlement to take pictures of the principals in the shooting of Roland Parks . . . when he failed to attend church, in compliance with the town's peculiar 'blue laws.'"

The story of the mobbing of the motion picture man, as printed in the *Herald*, concludes as follows:

"Public sentiment had been stirred against recent publicity of the town's singular customs.

"The Rev. W. F. Godwin, who ministers to the flock of churchgoers who retain the visions of Pilgrim forefathers, and stop little short of the pillory in punishing violation of religious



precepts, probably saved the life of the motion picture operator.

"With hands upraised, he cautioned the angered fishermen against violence.

"The mob was satisfied only when the man promised to leave. The inhabitants watched him as he was taken away in a boat.

"His machine was destroyed, with a reel and a half of film he had taken. The villagers threaten to expel any newspaper men who visit the town."

This shows how religious zeal, especially mistaken zeal, that is, zeal for something that is neither true nor just, while not stopping at the taking of life in enforcing "blue laws" of its own making, will without scruple override constitutional and statutory laws for the protection of human life and sacred rights.

That such a situation as that described by the *Sun's* staff correspondent and by the Washington *Herald* should exist in Virginia, of all the States in the Union, seems almost beyond belief. The account shows how easily such a law can be abused. It is said that the constable is a well-disposed man. No doubt his intentions were good. He probably felt that he must "enforce the law." He knew what the ordinance said and the purpose for which it was enacted, and probably did not know much about the laws of the State, and still less about the struggle for the establishment of religious liberty in Virginia from 1777 to 1785.

Mr. Jefferson's bill to establish religious liberty in Virginia was first introduced into the legislature in 1777, but did not become a law until the session of 1785. Following a preamble setting forth the principles involved, the law was as follows:

"Be it therefore enacted by the General Assembly, That no man shall be compelled to

frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain, their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

This is still the law of Virginia, and has been re-enforced by Article 1 of the Bill of Rights, as follows:

"Section 16. That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and, therefore, all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practise Christian forbearance, love, and charity towards each other."

It is vain to attempt to make Christians by law. It cannot be done. Only by the preaching of the cross can men be won to Christ. Says the apostle:

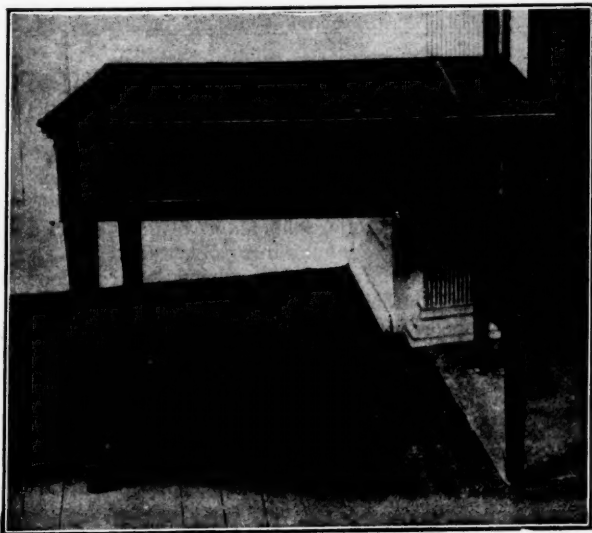


Table on Which George Mason Wrote the Virginia Bill of Rights, Now in Independence Hall, Philadelphia.

"All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors

for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5: 18-20.

Christ himself announced the true principle of the separation of church and state when the Pharisees tried to entangle him in his talk:

"They sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt

ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22: 16-21.

All the state has any right to demand is the discharge of civil duties. When a state or municipality goes beyond this, the only possible results are evil. The rule of the gospel is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

C. P. B.

## More Recent Investigation of the Parks Case

By Our Own Reporter

**T**ANGIER ISLAND is surrounded by a low, marshy coast, and we had to get a pilot to find the way in. The island has from 1,200 to 1,500 inhabitants. Tangier village has only one irregular street, about ten feet wide. There isn't an automobile, a horse, or a cow on the island. The inhabitants catch fish, crab, and oysters for a living. They bury their dead in their front yards.

I saw the mayor, but he refuses to talk. They had a preliminary hearing or trial of the constable before a justice, and he was bound over to circuit court, the next term of which begins the first Monday in June. In the meantime the accused and his friends are saying nothing. I suppose their council has advised them to keep still.

I saw the father of the boy, H. P. Parks, and a brother, William H. Parks, and from them I learned the following facts:

The mayor of the village, Carey Crockett, and the other members of the council are the leaders in the church. Mr. Crockett is a sort of local preacher or

exhorter; he teaches a class, and is leader of the young people's work.

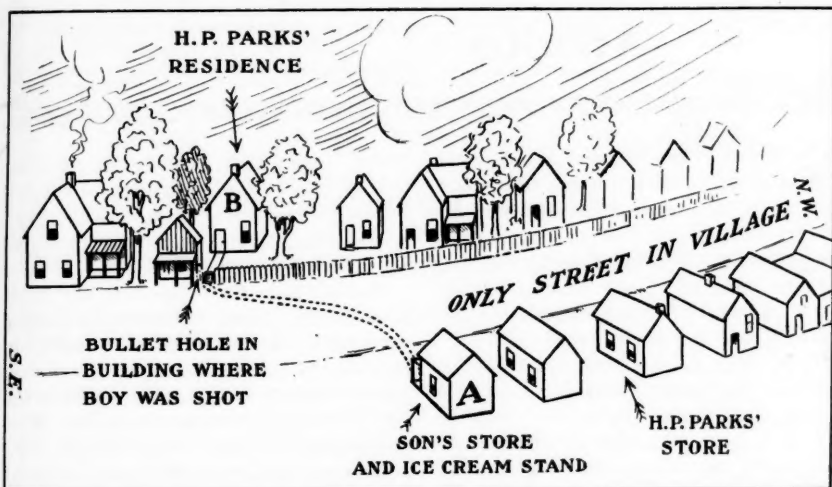
They, the mayor and his council, were responsible for the ordinance requiring people to go to church or to stay indoors while services were being held. It was not the church as a whole that demanded the law. There were a great many in the church, good people, who had nothing to do with it, and are not in sympathy with it. It is the mayor and his satellites who dominate both church and municipal affairs.

I had considerable difficulty in finding out about the ordinance in question. When they saw what public indignation had been aroused outside their island by it, and the shooting it led to, they refused to show the ordinance to any of the reporters, and sometimes, it is said, even denied its existence. But Mr. Parks told me their lawyer had obtained a copy of it, and it read substantially as quoted by the *Crisfield Times*: "The law," it is stated, "provides that it shall be a violation for any person to sit on a porch or stand on a street on Tangier Island on

Sunday, during church services,—he must either go to church or hide within the precinct of his own home,—or risk being shot by an officer for heathenism." The law in question is evidently intended to legislate religion into the natives of the island and to secure attendance at church services.

The diagram below will illustrate and explain the shooting. April 11, Roland Parks went over to his brother's store (marked A) and sat on the porch with his brother. His brother asked him to stay on the porch while he took some

the constable seized him by the shoulder. The boy jerked away, when Connorton grabbed him and bent him back over the iron fence and choked him. The two brothers of Roland, J. L. Parks and William H. Parks; a brother-in-law, Mahlon Crockett; and his father were attracted by the noise in the front yard. They came upon the scene and protested against the brutal treatment the boy was receiving. They said, "If Roland has done anything wrong, we will go his bail or pay his fine; you let him go." Connorton made no reply, but drew his gun,



Section of Street in Tangier, Va.

ice cream over to his mother, sister, and sister-in-law in the house (marked B). Two boys came along and joined Roland while he awaited his brother's return. There was no disorder, loud talking, or scuffling. The constable, "Bud" Connorton, came down the street from the northwest. The friends of Roland saw him coming and departed. Connorton stopped and said to Roland: "Don't you know you are breaking the law?" He replied, "My brother asked me to sit here on the porch until he came back; but if it is unlawful, I will go over on my own porch" (house marked B). He started, and Connorton followed. As he turned in at the gate,

and Roland caught hold of it. The constable said, "Let go of that gun or I'll shoot you."

Roland's mother had stepped to the door, and heard this remark. In an agony of fear she cried, "O please don't shoot my darling boy!" Connorton muttered, "Yes, I'll shoot him. I'll kill him." Roland let go the gun and started to adjust his crumpled clothing, when Connorton shoved the gun against the boy's stomach and fired. He fell as a 44-caliber bullet tore its way through his body. He was rushed to the marine hospital in Crisfield. A little later Mr. Parks and his sons, with about five hundred citizens of the island, went to the

mayor to demand the arrest of the constable. Crockett refused to do anything, saying he didn't know whether he could arrest him or not. On Monday Connor-ton went to the sheriff and gave himself up, and is now out on heavy bail.

The indignant citizens called a meeting last Saturday night to select a new council and mayor, and at the next election they will demonstrate by unmistak-

able action that the enforcing of religious obligations by civil law must come to an end on the island.

Though desperately wounded by a bullet through the body, Roland Parks, the Tangier Island boy, shot practically for refusing to attend church on Sunday, was returned to his home just twelve days after the shooting. He is said to be on the road to recovery.

## Sunday Closing Proposed in Arizona

By W. F. Martin

**F**OR a time two Western States, Arizona and California, stood together as great commonwealths where no Sunday-closing law existed. Some time ago, however, Arizona, through its legislature, enacted a law closing barber shops on Sunday. That seemed to leave California in a class by itself.

Then Oregon, by a vote of its people, rescinded its Sunday-closing statute, thus joining California. Both in California and in Arizona a number of efforts have been made recently to secure local Sunday-closing ordinances. The most recent of these has been at Mesa, Ariz., a thriving town about twenty miles from Phoenix, the capital of the State. The merchants of the town were desirous of forcing a Jewish tradesman to close his place on Sunday, and so asked the city attorney to draft a bill to bring this about. The merchants, of course, were joined in this request by the ministers and some of the church people.

The city attorney began on the bill, but frankly told the merchants and the ministers that if this Jewish merchant were to be closed by law, every other place in town must close. This was not what they were after. The well-informed attorney also told them that a Sunday-closing law was opposed to the United

States Constitution and to the constitution of the State of Arizona. When the Sunday-law advocates saw what they were facing, they dropped the question, for a time at least.

Sunday laws are opposed to the spirit of both the national Constitution and the Arizona State constitution. Sunday observance is an establishment of religion, and any law to compel people to keep the day is out of harmony with the First Amendment to the United States Constitution. The very first paragraph of the bill of rights of our "Magna Charta" declares, "Congress shall make no law respecting an establishment of religion." A law regarding Sunday would be a "law respecting an establishment of religion," and should our national Government pass it, it would be in violation of the Constitution.

The Arizona constitution says, "Perfect toleration of religious sentiment shall be secured to every inhabitant of this State, and no inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship or lack of the same."

From this it can be plainly seen that any religious law would be directly contrary to the intention of the makers of the Arizona constitution. It may be ar-

gued that Sunday-closing laws work no hardship on any one, and persecute no one on account of religious opinions. To those who so believe, the words of Judge Cooley, an eminent constitutional authority, will be of interest:

"The Jew who is forced to respect the first day of the week when his conscience requires of him the observance of the seventh also, may plausibly urge that the law discriminates against his religion, and by forcing him to keep a second Sabbath in each week, unjustly, though by indirection, punishes him for his belief."

God gave man directions to work six days. That period of time is called "the

six working days." Eze. 46:1. During that time, according to the plan of the Creator, man was to toil, and reap the fruits of his labor. The Sabbath commandment enjoins the observance of the seventh day. When the state demands the observance of the first day also, it takes from the seventh-day observer one sixth of the time allotted to gaining the necessities of life and accumulating wealth. This places him at a disadvantage. He is not on an equal footing with his fellow men. An inequality is created. The government discounts his religion. It is well to stick to the adage, "All men are created equal."

W. F. M.

## The Latest Federal Sunday-Closing Bill

FOR a number of years after the adoption of the Constitution, strong efforts were made to have the national legislature enact some kind of Sunday-closing measure. One of the strongest of these was in 1829, when an endeavor was made to force Congress to stop the transportation of the mails on Sunday. Such a setback was given to the movement at that time, however, that nothing further of the kind was attempted for a number of years.

The latest measure of this order was a bill introduced into the House of Representatives on Feb. 13, 1920. Like all others of its kind, this present bill is religious in its nature, and if enacted into law, violates the American principles of religious liberty. In its very title its nature is revealed. It is "A Bill to Protect the Lord's Day, Commonly Called Sunday." That which pertains to the Lord is religious. Sunday observance was founded in religion. Those who observe Sunday now, do so from a religious motive. The question naturally

arises, Why should a law be made to "protect" Sunday? If Sunday is no different from the other days, why should it be protected? No such measure is sought for Monday; not even for Wednesday night, on which prayer meeting is held. Common business does not disturb those who attend prayer meeting on the above-named evening. Why? Simply because that evening is not considered by the worshipers as sacred time. Those who worship on Wednesday night should be protected in their worship, not only on that evening, but at all times. The Fourth of July is a great day among Americans, but no effort is made, or should be made, to "protect" it in the sense that this bill proposes to "protect" Sunday, namely, to punish any one who does work on that day. Such legislation favors, not the individual, but the institution.

It is not the work done on Sunday that constitutes the crime, but it is the time when the work is done. In other words,

(Continued on page 96)



# The Principles Involved

By S. B. Horton

A STATE-WIDE campaign has been instituted in behalf of the adoption of an amendment to the Michigan State Constitution. The proposed amendment is as follows:

"SECTION 16. All residents of the State of Michigan, between the ages of five years and sixteen years, shall attend the public school in their respective districts until they have graduated from the eighth grade; *Provided*, That in districts where the grades do not reach the eighth, then all persons herein described in such district shall complete the course taught therein.

"SEC. 17. The legislature shall enact all necessary legislation to render Section 16 effective."

This proposed amendment is to be placed upon the ballot to be voted in November next, and the effect of this amendment, if adopted, will be to prohibit all sectarian or religious schools for children between five and sixteen years in the State of Michigan.

At the present time sectarian or parochial schools are being conducted by both Protestant and Roman Catholic denominations. Is legislation of this character fundamentally right from the viewpoint of the American conception of civil government, which insists that the State cannot interfere with the province of the church in its religious activities, provided those religious activities do not abridge the equal rights of the people at large, or menace the welfare of the State in its government?

In raising this question and in opposing the amendment, we are not proposing any unfriendly pronouncement against the public school system. Not for a moment would we say aught against this American bulwark of liberty. It is the best system possible for the purpose for which it was brought into being. Our public school is a conservator against

possible inroads of un-American policies, and has produced some of our greatest statesmen, financiers, and leaders of thought. It is an important factor in the development of American citizenry, and must needs be continued and sustained by general taxation.

A church school system is not necessarily an enemy of the state; it is not necessarily a breeder of unpatriotic impulses, anarchism, and the like. Just as many loyal Americans in proportion come from such schools as come from the public schools. But if at any time it should be found that any schools, designed for instructing children of whatsoever age, are teaching by precept or example anything that breeds anarchism or Bolshevism, the police power of the state is available and should be exercised to put out of business such school system.

Moreover, any system of education, secular or sectarian, which finds it necessary to do business behind closed doors and adopts a curriculum of studies which teaches policies inimical to the best interests of Americanism and will not bear the light of day; or instils into the minds of the young a spirit of unfriendliness to the American Government, and favors the government of some foreign potentate, the civil authorities should lay hands on it promptly and close it out. And if the Wayne County Civic Association knows of any such enterprises being conducted in Michigan or elsewhere, it should report the facts at once to the public as well as to the proper authorities. If the police power is not sufficient, then the legislature should provide the proper statutory laws.

But the proposed amendment runs counter to the inalienable rights vouchsafed by the American Charter of Lib-



erty, based upon the Declaration of Independence, which asserts that "life, liberty, and the pursuit of happiness" cannot rightly be abridged by statutory or constitutional law. Without going into the comparative merits of the public, or secular, and the sectarian, or church, school systems, is it not the inherent right of parents to begin the religious training of their children for the kingdom of God while they are young and impressionable? Is there not a hereafter for which to prepare? Is this the only world possible? and does death end it all?

There are many who contend that the public school should be "Christianized" by introducing religious instruction and by compulsory reading of the Bible "without comment." But these good friends are either unmindful of, or antagonistic to, the foundation upon which our forefathers built this great nation, and these forefathers were Christians themselves.

Let the state continue to give opportunity for free public education, along the only possible lines,—secular,—and let the church look after the spiritual interests of its school children, bearing in mind, of course, the need of common school instruction. The state cannot rightfully interfere. But if the American people elect to close up church or parochial schools and debar sectarian education to children whose parents desire it and pay for it, and compel all children to attend the public schools, they must be prepared for a movement to be inaugurated whereby the public schools will be sectarianized, which would ultimately mean that the denomination with the strongest voting capacity would be in control. And is there any doubt as to what such a contingency would precipitate?

The proposed amendment to the constitution of Michigan is un-American and unnecessary. It should be decisively defeated November 2.

## Religion by Police Power

**W**HAT happened on Tangier Island, as told on the preceding pages, is nothing new. It is the old-time way of enforcing religion by law. For nearly fifteen hundred years the laws of a number of European countries, and later of the English colonies, expressly commanded all people under penalty "to attend divine services on Sunday." The main object of every Sunday law, although not always expressed, is to compel the people to fill the church pews on Sunday. Every Sunday law that has ever been made, has been enacted by church leaders in a civil capacity in behalf of church interests, but ostensibly on civil grounds. Calling a Sunday law civil when it is in fact

religious does not make it civil, any more than calling a hoe a spade makes it a spade. When people want to legislate their religious ideas into law and force their extreme notions upon others, they can usually find some pretext upon which to justify such a course.

The *Washington Herald* of May 5, records another interesting incident which occurred on Tangier Island:

"The religious fervor of Tangier Island flared into violence today when residents of the isolated village mobbed a motion picture operator, destroyed films he had taken, and drove him away.

"The operator had gone to the Virginia coast settlement to take pictures of the principals in the shooting of Roland Parks, a 17-year-old youth, by Constable Charles Connorton,

when he failed to attend church, in compliance with the town's peculiar 'blue laws.'

"Public sentiment had been stirred against recent publicity of the town's singular customs.

"The Rev. W. F. Godwin, who ministers to the flock of churchgoers who retain the visions of Pilgrim forefathers, and stop little short of the pillory in punishing violation of religious precepts, probably saved the life of the motion picture operator.

"With hands upraised, he cautioned the angered fishermen against violence.

"The mob was satisfied only when the man promised to leave. The inhabitants watched him as he was taken away in a boat.

"His machine was destroyed, with a reel and a half of film he had taken. The villagers threaten to expel any newspaper men who visit the town."

Some of the natives of Tangier are very zealous in requiring others to conform to the Sunday laws which they have made, but they themselves pay no heed to the highest law of the nation that gives every citizen the right of unmolested passage through any of the territory of the United States, as well as unrestricted rights in interstate commerce. They violated the Fourteenth Amendment to the Constitution, which forbids the taking of property without due process of law. People who believe in a compulsory religion usually know no limitations concerning their own prerogatives.

The affair on Tangier Island should teach us a lasting lesson concerning the baneful results of a union of church and state. A church power centralized in the hands of a few men is always dangerous. The church officers are tempted to become arrogant and overbearing. When there was but one dominant church, with its power and authority centralized in the hands of a few men, during medieval times, religious liberty was unknown. Civilization retrograded under the hand of oppression, and progress along all lines was checked until, as a result of the Reformation, the individual conscience was set free and rival religious sects were granted the privilege of operating in the same field where the legal and established religion had hitherto reigned supreme.

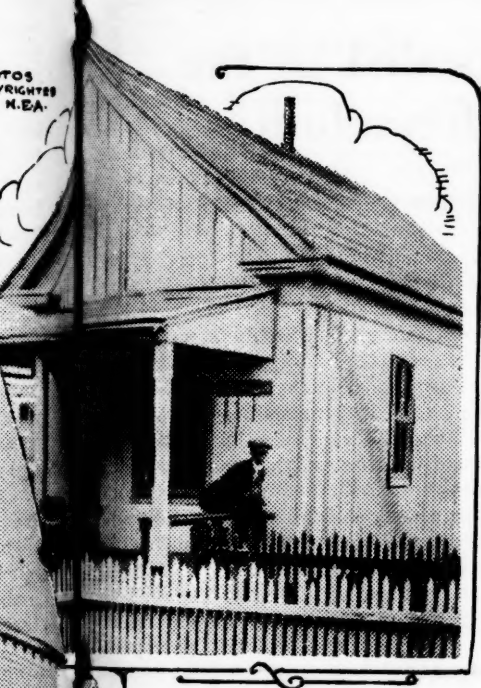


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Roland Parks (above), sitting on the front porch of the Parks' store just as he sat when seen by Constable Connorton, who shot him. Rev. W. F. Godwin (left center), new pastor. Mrs. H. P. Parks (lower left), mother of Roland Parks.—Washington Herald, May 4.

The Tangier Island "blue law" church, and Roland Parks, who was shot by a constable for violating a "Go-to-church-or-stay-in-doors" ordinance.

And yet the people seem to forget past history so soon. Today there is a clamor for church union and centralization of ecclesiastical authority and power. When a complete union of all the rival and competing churches and divergent beliefs has been perfected, shall we be better off than we are now, or will it mean the wielding of the supreme scepter of authority over

the dissenter and nonconformist, as in former times? If human nature is still the same, and we have good reasons to believe it is, then we must expect that just as surely as water finds its own level, so the history of the past will be repeated under similar conditions.

The only basis for good will and peace among men who differ on religious questions is to allow every person to follow the dictates of his own conscience, whether it be Sunday observance or any other kind of religious obligation, without infringing upon the equal rights of his neighbor. The *LIBERTY* magazine has always stood for this great Christian and American principle of religious freedom, and the more frequently we observe the baneful results of compulsory religious requirements enforced at the hands of the civil magistrate, the more we are convinced that our position is safe and sane and sound.

Every man should be religious and observe all divine requirements. This is a duty he owes to God. But the state was never ordained of God to compel people to act as if they were religious, by enforcing religious obligations upon all citizens alike. Such a course can only breed hypocrisy and contempt for religion. Voluntary service and heart religion are the only tributes acceptable to God. A formal, legal religion that compels the outward assent while the heart dissents, is mockery in the sight of Heaven. It does not require a great stretch of the imagination to figure out what would happen if our public officials in America should assume the same attitude toward the Sunday blue law issue as was manifested by the Tangier Islanders in this instance.

Christ, in predicting the terrible persecutions which were to come upon his true followers, said: "Yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me."

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tion and Herald.

# Sunday Law Repealed by the People on Referendum

By George A. Snyder

THE city of Redondo Beach, California, has finally repudiated its very unpopular Sunday law. This measure was very peculiar in its make-up. Section 1 provided that the ordinance should be in force for only eight months in the year, beginning with October. Sections 2 and 3 provided that the law should apply only to groceries and meat markets, and defined a "grocer or butcher" to be any person or corporation dealing in any articles "usually carried for sale in grocery stores or meat shops."

There are many other places of business — especially in a seaside resort like Redondo — which carry many articles usually found in groceries and meat markets. All of these other shopkeepers had suddenly become either grocers or butchers in the eyes of the law. One case, that of Mr. C. A. Sweetser, who persisted in keeping his place of business open on Sunday, was finally brought to jury trial. A short time before the date set for trial we printed and distributed throughout the city a leaflet showing the inconsistencies and dangerous tendencies of the ordinance. Of course, the court had hard work in finding twelve men who had formed no opinion whatever concerning the matter. Several times when the jury box seemed almost full, the defense counsel suddenly challenged one or more jurors because they belonged to religious organizations which observed Sunday as a day of worship. Such prospective jurors were invariably excused by the court.

A jury was at last secured, however, and the trial was started. The city attorney made quick work in calling his

witnesses, and getting their testimony before the jury. His chief witnesses were both officers who admitted that they had passed many open candy stores, cigar stores, etc., on their way to arrest Mr. Sweetser, and that they had not actually seen the defendant selling anything at all. They had only seen him out in his garage working on his machine. When cross-questioned, one of these officers, being asked if he had himself bought anything of Mr. Sweetser that day, after blushing perceptibly, answered, "Not that Sunday."

In his opening and closing arguments the city prosecutor did not attempt to defend the law at all, but only to impress upon the jury that they must convict, no matter how bad they might know the law to be. They must confine themselves solely to the question of its violation, good or bad. He also reminded the judge that he must so instruct the jury, and that he must force the counsel for the defense not to say anything at all against the law, and to confine himself solely to proving, if he could, that the law had not been violated. He displayed marked ability in persuading judge and jury that this unquestionably bad law which he himself had framed, must be rigidly enforced so long as it remained a law.

Notwithstanding all this, however, the defense counsel in his argument several times sailed into the inconsistency and unconstitutionality of the law like a veritable battle plane swooping down from the sky. He went so fast that he always managed to get in some good shots before the city prosecutor could object and have him called to order.

After being instructed mainly in accordance with the city prosecutor's arguments, — which were technically tenable, but contrary to inherent justice and right, — the jurors could not agree to convict a good citizen for violating a confessedly bad law. The verdict stood seven to five for acquittal. After the publicity of such a trial, it would have been impossible to secure another jury, so the matter was dropped.

The city trustees probably scented a referendum petition, for one was already being framed by Mr. Sweetser's attorney, which was submitted to the people of Redondo, and the Sunday law was repealed by a popular vote.

In California we can depend upon the people's being opposed to any sort of class legislation, especially when it involves an observance which is primarily religious in its character. There are many prominent men who stand on the

same solid platform, not because they have any objection to religion, but rather because they know that true religion and every true religious observance must, above all, be voluntary and spiritual instead of compulsory and political.

It is impossible to specify Sunday legally, even as a civil rest day, and enforce its observance as such, without automatically involving thousands of religious people who observe Sunday purely as a religious duty, and who are unalterably opposed to having religious duties of any kind prescribed by civil enactment. It is the most uncivil thing imaginable to seek to enforce any religious observance by civil law. American civilization had outgrown all such religio-political propaganda when our forefathers, more than a century and a quarter ago, declared that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

## The End They Have in View

THE advocates of Sunday legislation give, from time to time, the most solemn assurances to all concerned that they seek only civil legislation for civil reasons. They want, not a religious, but "a civil Sabbath."

But certain correspondence presented in the United States Senate, Feb. 20, 1920, and printed in the *Congressional Record* for that day, pages 3377, 3378, shows very conclusively that their real purpose is a civil law to enforce the observance of a religious institution. No comment can add to the significance of this correspondence, which is printed as follows, under the heading, "Observance of the Sabbath."

"NASHVILLE, TENN., Jan. 1, 1920.

"Hon. K. McKellar,  
Senate, Washington, D. C.

"DEAR BROTHER: At the recent session of the Tennessee Annual Conference of the Method-

ist Ministers and Laymen, a resolution was unanimously adopted urging the building of public sentiment and the enactment of State and national laws to stop Sabbath breaking, an evil now endangering our children, our people, and our nation. We were appointed a committee by that conference to urge upon our President and Congress, and especially our Tennessee Congressmen, the enactment of laws to prohibit all professional baseball playing on Sunday, the operation of moving picture shows and all theaters on Sunday, the publication of advertising in and circulation of all Sunday newspapers, the operation and using of all freight and passenger trains on Sunday, all trading on Sunday, and the carrying on of any vocation for profit on Sunday, emergency cases of charity and necessity only excepted. This action of our conference was based upon the commandment of our God to honor the Sabbath day and keep it holy, a commandment we must keep if we would save our people and our nation from destruction.

"Acting under appointment by said conference, we have prepared and herewith hand you a bill to prohibit Sabbath breaking in so far



as our nation under its present Constitution has power to do so; and we respectfully beg you to introduce this bill in Congress and to do your utmost to have it enacted into law. We pledge you the hearty co-operation of our conference, and, as we believe, of the Christian sentiment of America. This bill, if enacted into law, will stop all interstate trains and traffic on Sunday, will stop the circulation of Sunday newspapers through our postal facilities, and will stop all persons who act under authority of or under the employment of our Government from carrying on their ordinary vocations on Sunday. We earnestly beg your most prayerful consideration of this matter and your most zealous co-operation. As soon as the bill is introduced and referred to the appropriate committees in the Senate and House, we shall be pleased to appear before them and state our reasons in full and to meet any possible argument or opposition that may be offered.

"Assuring you of our best wishes and begging of you an early and favorable reply, we are,

"Very sincerely yours,

"NOAH W. COOPER,  
W. R. WEBB,  
E. B. CHAPPELL.

*"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled:*

"1. Hereafter it shall be unlawful for any person in the employment of the United States to work or carry on his ordinary vocation on Sunday.

"2. It shall be unlawful for any person or corporation to operate on Sunday any freight or passenger train, or mail train, or any other train, or part of a train, on Sunday in the carrying on of interstate commerce, trade, or traffic of any kind.

"3. It shall be unlawful for any post office to be open on Sunday or to deliver mail on Sunday; it shall be unlawful for any mail to be carried or delivered on Sunday by any employee of the United States, whether in city or country.

"4. It shall be unlawful for any newspaper or other paper or publication published or purporting to be published on Sunday to be received, carried, or delivered as mail by any agency of the United States, in any post office, or over any route under the jurisdiction of the United States.

"5. It shall be unlawful for any person or corporation engaged in interstate commerce, or carrying on any business or vocation under the laws of, or with the permission or license from the United States, or any of its agencies, to do or carry on ordinary vocation or business on Sunday, the purpose of this act being to express

our national determination to honor the Sabbath day and keep it holy, as God commands, thereby securing for all that opportunity for spiritual and bodily refreshment decreed by our Lord for the happiness of all men and the safety of all nations.

"6. Any person who does any of the things above declared unlawful, or who procures or aids another in doing any of the things above declared unlawful, shall be guilty of a misdemeanor and punished upon conviction by due process of law by a fine of not under \$100 nor over \$10,000 for each offense, and by imprisonment for not over six months, in the discretion of the court.

"7. And any corporation that does or aids in doing these forbidden things shall upon conviction be fined not less than \$1,000 nor over \$100,000 for each offense, and upon conviction a second time for like offense shall forfeit its charter and franchise and be enjoined from operating in interstate commerce: *Provided, however*, That emergency instances of charity and necessity are not included nor punishable under the provisions of this act."

NASHVILLE, TENN., Jan. 30, 1920.

"Hon. K. McKellar,  
Senate, United States of America,  
Washington, D. C.

"DEAR BROTHER MCKELLAR: On January 1, 1920, our committee from the Methodist Conference by letter asked you to introduce a bill, prepared by us, to prevent national Sabbath breaking, in so far as Congress had power.

"We regret not hearing from you. As chairman of the committee and for them I write to beg you to introduce this bill. We will support it, and we feel sure it will have the support of millions. It is our God-given duty. We inclose you a copy of the resolutions our conference adopted, which you might use as a preamble to the bill. We are anxious to have your active support of this bill. It speaks, as we believe, the voice of Christianity for the safety of our nation.

"Please kindly let us hear from you at once.

"With best wishes,

"Yours respectfully,

"NOAH W. COOPER,  
"Chairman of the Committee."

Feb. 4, 1920.

"Hon. N. W. Cooper,  
McGavock Block, Nashville, Tenn.

"MY DEAR MR. COOPER: Your letter of the 30th ultimo and also your letter of the 1st ultimo asking me to introduce a bill prohibiting passenger, mail, and freight trains from running on Sunday, and also prohibiting Sunday news-



papers and all other vocations and amusements, emergency cases of charity and necessity only excepted, under the control of Congress from operating on Sunday, received and noted.

"These letters should have been answered before. They have not, because I have been thinking about the proposition contained in them, and have been making inquiries among Senators about the chances of passage of such a bill.

"Again, I am in doubt whether this is the way to proceed in the matter. I am not in the least doubt about the question of Sabbath breaking, because I do not believe in Sabbath breaking, but I am in serious doubt whether a bill of this kind would afford a solution. I was born and reared in the Presbyterian Church, having been a member of that church practically all my life. I have all of the Presbyterian views about the Sabbath, but we Christian people in this country have stood by and have seen firmly intrenched as habits and customs of our people every form almost of Sabbath breaking. Even some of our ministers defend certain Sunday amusements, like baseball, and many of our leading church members—probably the most of them—indulge in one form or another of Sabbath breaking.

"The running of trains, freight and passenger, the use of the telephone and telegraph, the carrying of mails, riding and driving in automobiles, and to a more or less degree nearly every other kind of work or business or amusement, when deemed important or excusable, is done on the Sabbath. Indeed, the most of us have indulged in one or another form of Sabbath breaking ourselves. The great body of the public have become accustomed to these forms of Sabbath breaking.

"Now, to undertake to restore an observance of the Sabbath by Federal law, without inculcating the wisdom and duty of Sabbath observance in the people at home, seems to me certainly to be the wrong method of approach. These movements must win public favor locally first and then spread, as notably prohibition and suffrage. In my judgment this movement for Sabbath observance should first take firm hold of the churches, and the churches should take an unquestioned and firm stand. If they should become of one mind on the subject, the reforms that you speak of could be much better accomplished.

"To introduce a bill in Congress to stop all interstate trains, interstate traffic, interstate freight, interstate news, interstate mail, interstate telephonic communication, interstate telegraphic communications, and Sunday newspapers, would undoubtedly give a legislator very considerable notoriety; but it would not, in my judgment, and according to views expressed here, in the slightest degree change the ugly fact of Sabbath desecration. I have not suggested the matter to a single legislator

here who has approved. All say that the bill would die in the committee, or could not in any event get anywhere in the Senate.

"For these reasons it seems to me that it would serve no useful purpose now to introduce such a bill. I believe it would be much better to organize the churches and other local Sabbath observance societies first, and if successful the movement would undoubtedly spread until action of the kind you suggest would be possible.

"With great respect and best wishes and regretting very much to differ with you about the method of securing a much-needed and desirable observance of the Sabbath, I am,

"Sincerely yours,

" ——— ——— "

It is a pity that Senator McKellar, with his clear vision as to the way to inaugurate the desired reform, did not see that if the Christian people of the country were to correct their own practice, there would then be no need for such a law. It seems, however, that the Senator would not be averse to the proposed legislation if it were possible. And there are strong influences at work endeavoring to make it possible.

The time may come, and that sooner than many imagine, when such legislation will be possible. For many years influences have been at work impressing upon the public the thought that Sunday accidents are due to the divine displeasure because of disregard of that day, or as Senator McKellar styles it, "the Sabbath." Let war, famine, pestilence, or revolution come, as such things have come to other countries, and many pulpits and religious papers would ring with the cry, "The nation is suffering the vengeance of Heaven because of the desecration of the Sabbath." Under such conditions it might become possible to enact even as drastic a law as the bill submitted to Senator McKellar by the Tennessee Methodists.

Ninety years ago a committee of the United States Senate warned against danger from the steady pressure of a religious combination to effect a political object, and the danger is even greater now than it was then. Eternal vigilance has not ceased to be the price of liberty.

C. P. B.

## Opposition to the Interchurch World Movement

**D**ECIDED opposition is developing within the Presbyterian denomination to the Interchurch World Movement. The Presbyterian Church was one of the prime movers favoring not only a Federal union but an organic union of all the Protestant churches. But now, according to the statement of J. B. Wootan, publicity director of the Presbyterian Church in the United States, the presbyteries of a large number of districts throughout the United States are criticizing the enormous waste of means and the multiplication of machinery of the Interchurch World Movement, and they have framed a recommendation that the Presbyterian Church withdraw from the last-named \$300,000,000 project.

The Seattle presbytery, in its criticism, declares that "the expenditures of the Interchurch World Movement are excessive, needless, and destructive, as evidenced by its large costs of rental, its great multitude of employees, its numerous and expensive conferences, and its excessive cost of publishing and distributing printed matter, etc., all of which assumes to involve to the extent of \$1,000,000 in addition to its normal administration expenses, the boards, and authorized agencies of the church."

The objecting presbyteries are going to ask, if the Presbyterian General Assembly decides to retain its connection with the Interchurch World Movement, for "a limit of authority, and for a limit of the committee's expenses."

The Southern Baptist Association, recently in session in Washington, took decided action in opposition to the Interchurch World Movement, and absolutely refused all overtures to connect with it in any form whatever.

There are others who see dangers ahead if all the churches should combine and create a single ecclesiastical machine of power and influence, as was done in the days of Constantine the Great, beginning in the fourth century and culminating in the banished Papacy in the sixth. We are not surprised that the plea is made for "a limit of authority" to be placed upon an ecclesiastical body of such gigantic proportions. Many of the churches that compose this ecclesiastical "world merger" have already manifested a disposition to "reform" political legislative bodies and define their duties for them. These churches have gone upon record time and again as favoring a national law compelling all people zealously to observe Sunday as a day of rest and worship. Even at the present moment, Congress is being condemned in strong terms by fifteen of these denominations because it has steadfastly refused to legislate upon this subject for the District of Columbia, over which it has legislative jurisdiction.

More than ninety years ago the United States Senate saw the danger involved in this kind of legislation and in the churches combining for the purpose of bringing influence to bear upon Congress. At that time certain churches joined hands and secured the introduction of the first Sunday bill in Congress.

The United States Senate, through an authorized committee of which Colonel Johnson, of Kentucky, was chairman, gave special consideration to this subject. The committee made a very lengthy report, and the Senate adopted it as expressive of its sentiments.

We quote a paragraph from this memorable Senate document relative to the subject under consideration:

"Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

There are still a few men left of keen vision and loyal spirit who are pointing out the rocks upon which many a noble vessel was stranded and wrecked in the past.

A frequent recurrence to the fundamental principles upon which our Republic was founded and to the warning voice of history would have a tendency to keep the church out of politics, and the state from defining and enforcing religious obligations.

L.

### Sunday Moving Pictures Recommended by the Federal Government

THE War Department of the United States Government sent out a statement for publication, under the signature of the Assistant Secretary of War, in which is advocated the use of the moving picture for Sunday entertainment and instruction. The War Department says:

"Provision has been made to supply the chaplains with a special moving picture service suitable for Sunday night use. Fundamentally the service will be an exhibition of strong motion picture narratives giving a definite moral training on special subjects; as, The Fatherhood of God, The Brotherhood of Man, Friendship, Charity, Civic Pride, Honesty, Tolerance, Americanization. We now ask the aid and moral support of the church people of our country in our new determination."

What right has the church to forbid the state to operate moving picture films on Sunday or on any other day of the week? The state has the right to do anything on Sunday that is legitimate on any day of the week. It has no right to do anything that is not legitimate and honorable, no matter whether the act is committed on Sunday or any other day. It is the nature of the act itself which determines whether it is right or wrong, and not the time when the act is committed. A crime is a crime on every day of the week, and not because it is committed on Wednesday or Friday.

The churches have been engaged in fighting the moving picture shows on Sundays, not because the play is harmful and deleterious to public morals, but because the moving picture show enters into competition with church patronage and attendance. The churches have no more right to demand that the civil authorities close up the moving picture shows on Sundays than the moving picture shows have a right to demand that all churches be closed on week days, or show nights, lest they interfere with the attendance and patronage of the picture shows. If picture shows are immoral and harmful *per se*, then they ought to be prohibited for all time, but if they are beneficial and uplifting, then there is no civil reason why they should not be allowed to operate on any day. Of course, we could give some religious reasons why they should not be operated by a Christian and why Christians ought not to go to moving pictures of a certain class on the Sabbath day or on any day, but the civil authorities cannot take legal cognizance of these religious reasons. The state deals only with purely civil matters. The moment the state steps into the religious domain and enforces religious obligations, it exceeds its rightful authority. Religious requirements must remain free from civil interference. For this reason, Sunday observance under duress of civil law is all wrong and un-American in principle.

The Federal Government has a perfect right to employ the use of moving pictures on Sundays if it elects to entertain and instruct the soldiers in this way. The churches have no right to dictate to the Government what its civil obligations are, nor does the Government have a right to dictate to the churches what their religious obligations and practices should

be on any day of the week. The matter of moving pictures is a personal matter which each individual must decide for himself. No man, or set of men, can be conscience for another individual in this matter. Let the church keep out of politics and let the state keep out of religion, and each will prosper the more and live in greater peace.

## The Distinct Spheres of the Church and the State

By H. G. Thurston

**A**NY appeal to civil government for support or enforcement of the doctrines or institutions of the Christian church is not only un-American, but it is also contrary to the principles of the Christian religion.

That which is unconstitutional is un-American, and of course that which is really un-American is so because it is unconstitutional.

Our Constitution recognizes no other power than that of persuasion for the enforcement of the divine law; and any effort to enforce it by civil enactments is clearly a usurpation, no matter how honest the intention.

The genius of the American plan of civil government, and its relation to the rights of conscience, needs no interpretation. The intent of the founders of this Republic is well known. They wrote in the First Amendment to the Constitution, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In this they recognized and taught that religion is not a subject to be legislated upon by earthly governments. The true church of Jesus Christ does not need any human law to enforce its institutions.

Its prosperity does not in any sense depend upon human legislation. The word of God and the Holy Spirit are all the gospel needs to gain the victory promised the disciples of Jesus. Reliance upon these weapons insures victory. Success never came to the church when she adopted other methods. Even during the times of her greatest trials, the church of Christ never needed more than her Lord gave for her comfort and support.

"The gates of hell" are not held in check by human decrees. Christ Jesus promised to be with his people even to the end of the world. Therefore no possible change in times or conditions can ever warrant the church of Christ seeking support and comfort from any other source than the Lord.

Any church institution which has a "Thus saith the Lord" for its support, needs no other. No earthly support can possibly strengthen God's word. Any appeal to civil government on behalf of church doctrines is a confession of weakness and lack of divine support. Sunday observance is a religious institution. The day is regarded as sacred by many. Yet, according to the New Testament teachings, and the teachings of the United

States Constitution under which we have prospered so long, no church or church combination can of right appeal to, or accept the support of, worldly governments in enforcing its observance. Earthly governments are ordained of God in things civil, and not religious. Civil governments are earthly, temporal. The church has spiritual weapons only for her use in enforcing the doctrines of her Lord.

Sunday closing may have often been accomplished by civil law, but no church has ever gained anything but spiritual death by the use of such weapons. The Constitution of this great nation clearly forbids the enactment of religious laws within its realm.

If the "movies" are wrong on Sunday, they are just as wrong on Monday, so far as any properly constituted and operated civil government is concerned. Any recreation or toil which is proper on Monday, should be just as proper on Sunday in the eyes of a just civil government.

If we find that men have violated the principles of our Constitution, their violation cannot change nor alter the plain teachings of the supreme law of our Government.

If Congress is prohibited from enacting a religious law, what authority shall presume to rise above our national Congress, and also exalt itself above our supreme law, and enact laws contrary to our supreme law and expressly forbidden by it? Is it not by the United States Constitution that every one of our laws is to be tested?

Christ Jesus said to Pilate, "My kingdom is not of this world." He also said, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." If the Lord of glory did not come to judge the unbelievers, we ask, who but Antichrist claims the right to do what Christ himself would not do?

The people generally are not asking for stricter Sunday laws. In the States where no Sunday laws exist, there is as

much happiness and true religion as where the strictest old-time blue law is enforced.

A radical, and it seems almost fanatical, minority continually clamors for religious legislation; while the great masses fervently thank God for the rights of conscience recognized by our forefathers when they established religious liberty in America.

When a man does not interfere with the equal rights of others, he should be free to enjoy his convictions in carrying out his understanding of what is right. To God, and not to men, we owe our regard for religious institutions. If Sunday is a holy day, a "Thus saith God" will accomplish far more in sustaining it than ten thousand human laws.

Let church people learn the teachings of their Lord. By holy lives, and not by legislative acts, the cause of true religion will be advanced.

To deprive any people of America of their constitutional rights is evil. When these rights are taken away by demands or consent of the church, she thereby confesses her loss of heavenly power and support. Fines and imprisonment were never provided by the holy Author of liberty to enforce and build up his kingdom among men.

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THE passion to rule over the consciences, souls, and bodies of other men does not emanate from the meek and lowly Nazarene, but springs from Lucifer, who said: "I will ascend into heaven, I will exalt my throne above the stars of God: . . . I will be like the Most High."

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THE state that grants equal privileges to all its citizens can have no favorites among any of the divergent religions. All citizens and all religions stand on an equality before the law, no matter how rich or how poor, how numerous or how few, how popular or how despised, any of them may be. All deserve equal protection, without favor or discrimination. This is the very essence of true democracy and the spirit of genuine Americanism.



## An Adverse Report on National Reform

FORTY-THIRD CONGRESS

First Session

HOUSE OF REPRESENTATIVES

Report No. 143

### ACKNOWLEDGEMENT OF GOD AND THE CHRISTIAN RELIGION IN THE CONSTITUTION

Feb. 18, 1874.— Ordered to be printed

Mr. Benjamin F. Butler, from the Committee  
on the Judiciary, submitted the following

#### REPORT

"The Committee on the Judiciary, to whom was referred the petition of E. G. Goulet and others, asking Congress for an acknowledgement of Almighty God and the Christian religion in the Constitution of the United States, having considered the matter referred to them, respectfully pray leave to report:

"That, upon examination even of the meager debates by the fathers of the Republic in the convention which framed the Constitution, they find that the subject of this memorial was most fully and carefully considered, and then, in that convention, decided, after grave deliberation, to which the subject was entitled, that as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between church and state had imposed upon so many nations in the Old World, with great unanimity that it was inexpedient to put anything into the Constitution or frame of government which might be construed to be a reference to any religious creed or doctrine.

"And they further find that this decision was accepted by our Christian fathers with such great unanimity that in the amendments which were afterward proposed, in order to make the Constitution more acceptable to the nation, none has ever been proposed to the States by which this wise determination of the fathers has been attempted to be changed. Wherefore, your committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from the further consideration thereof, and that this report, together with the petition, be laid upon the table."

Benjamin Franklin was a member of the committee which drafted the First Amendment to the Constitution, designed

to safeguard the rights of the individual citizen touching religious belief and practice, and expressly limited the powers of Congress on this subject as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Franklin stated that the reason why they drafted this First Amendment was not because they felt hostile to God, Christ, or the Christian religion, but because they were friends of religion; and then he added: "When religion is good, it will take care of itself; when it is not able to take care of itself, and God does not see fit to take care of it, so that it has to appeal to the civil power for support, it is evidence to my mind that its cause is a bad one."

Our forefathers, who founded our Republic and framed our fundamental law, knew that the only proper basis for religion was, not a legal acknowledgement of the civil government or the decision of national assemblies, but the sure foundation upon which Jesus Christ placed the Christian religion, namely, himself — the Rock against which the powers of hell shall not prevail. To place the Christian religion upon any other foundation or support is to deny faith, not only in the pronouncement of Jesus Christ, but in Christ as the only foundation. It seems strange that Protestants should seek to place the Christian religion upon more than one foundation, and petition State legislatures and the Federal Government for the establishment of a legal religion contrary to the Federal Constitution. Yet there are bills now pending before Congress, and recently in State legislatures, upon this very point of acknowledging God, Christ, and the Christian religion in the Federal and State constitutions.

Some of our churches seem to have a hard time leaving politics alone. It may be that we are suffering from the result of alien influences in America. It takes some people a long time after they come to this country to abandon their European conceptions of the necessity of



a state religion. We can hardly conceive that full-fledged Americans could go so far astray on American principles of civil government as to introduce bills aiming at the legal establishment of the Christian religion.

L.

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## Municipalities and Morals

THE Manchester (England) *Guardian* of May 7, had an editorial on "Morals and Rates," which "points a moral" even if it does not "adorn a tale."

Referring to an article by Mr. George Bernard Shaw, the *Guardian* says:

"Municipalities had charge of the morals of the community, and very often they had a great deal of trouble in that connection. He had taken part in those measures which the municipalities used for sustaining the morality of their districts, and he was forced to admit that these measures were practically an encouragement to immorality—they were so entirely futile."

We would that all men were not only moral, but genuinely religious. We would that all men observed the Sabbath from choice. But they do not, and so far as the state is concerned every effort to secure these ends only drives people farther from them. Baseball and other sports are not at all in keeping with the Bible Sabbath. But for any Sabbath the civil state can make and maintain, they are a thousand times better than the secret card and crap games, and abominable vices fostered by enforced idleness with physically wholesome recreation forbidden.

From the purely civil standpoint, the more wholesome amusements there are on Sunday the better. To attempt to enforce a religious Sabbath is, in the words of the *Guardian*, "an encouragement to immorality." A civil Sabbath can be only a civil rest day. When the state aims at anything more than this, it is attempting to enforce the observance of a religious institution, and must of necessity become a persecutor.

B.

## News and Notes

THE May Day outrages which the Reds threatened to commit were a failure, because their plans were nipped in the bud through publicity, and secret warnings sent to those who were to fall victims to their bombs and plots. The Department of Justice rendered efficient service to the public after obtaining valuable information of the secret plottings.

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JOHN W. BAER, in his moderatorial address at the opening session of the General Assembly of the Presbyterian Church in Philadelphia, May 20, according to the Associated Press report, "urged churchmen to take an active part in the politics of the country." And he closed his address with a strong plea for the formation of "an organic union of all the evangelical churches." This sounds very much as if this "world merger" of the various churches is combining for the purpose of operating upon our political institutions.

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PROTESTANT churches all over Ireland are being attacked, desecrated, and destroyed. St. Mary's Protestant Church, Navan, Meath, was desecrated by a gang, who broke into it, drank the communion wine, stole the church linen, destroyed the rector's clerical robes, and attempted to open the safe. The windows of the Clifton Street Presbyterian Church, Belfast, were all smashed in by stones thrown at long range. Similar outrages are committed against Protestant churches all over the southern and western portions of Ireland.—*The Sentinel (Toronto), May 13.*

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AMERICA obtained her political freedom at Yorktown when Lord Cornwallis surrendered to George Washington in 1781. From that date to the present the little town has made few improvements, and tourists have called the place "a historical dump." It does not possess even a local daily paper. Recently the Government constructed a concrete road from Newport News to Yorktown, and this has brought some automobilists and sightseers to the little secluded town on Sundays. A few small stores opened on Sunday to sell ice cream and soft drinks to the tourists, and the churches are now demanding a rigid Sunday law to prohibit the sale of such articles. A hearing was granted on this question May 1, and the local

justice gave it as his opinion that the stores might lawfully sell ice cream and soft drinks, but nothing else. The churches are now demanding that a new justice be appointed, who will carry out the demands of the church. The present incumbent was capable of administering law and justice for ten years without question, but suddenly, because he does not interpret the law to suit the church, he becomes disqualified. This looks very much as if in Yorktown the church is trying to dominate the state.

Tangier Island and Yorktown are geographically and religiously in close proximity, and neither of them has progressed beyond the Puritan times.

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SOME time ago Herbert Hoover said:

"Many great armies have been demobilized; yet the world is again engaged in preparedness, and the number of men under arms today is much larger than in 1914. The world's total armament and its military expenditure are larger [than in 1914], despite the burden of grinding debt."

And this after nearly two years of earnest, honest effort to put the world upon a peace footing by means of a league of nations. The thing has not been done, nor can it be done, for the reason that it is impossible by political action to eliminate selfishness from human hearts.

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THE Southern Baptists, assembled in annual convention in Washington, May 12, made the following pronouncement on the subject of religious liberty:

"Church and state should be completely separated. Neither has any jurisdiction over the other. All people have the right to approach God, worship him, and serve him as they see fit, without any ecclesiastical or state interference. Religion is a voluntary matter, and democracy should be applied fully in religion, church, government, and individual conduct. The individual, having the Bible and his conscience as guides, is responsible to God alone for his religious faith and conduct, though in the exercise of this conduct he must not transgress the rights of others."

This sounds good, and we trust the Southern Baptists will always ring true to these fundamental principles.

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VICE-PRESIDENT MARSHALL told the Southern Baptists at the opening of their convention in Washington, May 12, that he hoped the church would not discard the gospel of Jesus Christ while trying to reform Congress in the interest of securing a carnal peace. "I hope," he said,

"the clergy and laymen of this country will understand that their divine mission is to go out and preach the gospel and not beat the bass drum in a political parade. There is enough for the church to do without trying to reform Congress. . . . I am convinced that there can be no peace in America, and no peace in the world, until men and women bow in adoration before the life and principles of the Nazarene. If this Republic of ours is to endure, it must be founded on the golden rule. All men are either religious or superstitious. And I will take my chance in the forgiveness of a living God rather than the capers of a ouija board."

This is not only good advice for a statesman to give to churchmen, but it is timely. Too many churches are trying to set up the kingdom of God by reforming Congress.

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"SECTION I, Article 3, of the new constitution for Uruguay, declares that all forms of religious worship are free, that the state sustains no religion, and exempts from taxation all houses of religious worship. It concedes to the Roman Catholic Church all temples and chapels built totally or partially by public funds, except such chapels as form part of public asylums and hospitals.

"But this religious freedom does not mean religious equality. Catholic mass is still said in the chapels specified, and the Bank of the Republic, a government institution, closes in honor of 'Virgin's Day.' Atheist newspapers continue to denounce proselytism. The number of those who seek true liberty is slowly increasing, and only when the masses obey this higher call will the republic be free indeed."—*Missionary Review of the World*.

It should be noted also that in all the countries of Europe in which new governments are being established, the people are requiring and receiving seemingly ample guarantees of religious freedom. Men are everywhere longing for and reaching after liberty; the pity of it is that so many know not how or where to obtain true liberty. The best that this world can give is, after all, disappointing. It does not satisfy.

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WHENEVER the church gained the control of the civil government in the past, both civil and religious equality and freedom perished from among the people, and it was a criminal offense to hold any other religious views and practices than those which were entertained and sanctioned by the established church. And yet there are some Americans who are clamoring for a legal religion. Perhaps they see a chance of sitting on the throne and wielding the scepter, so to speak, over their fellow men.

## EDITORIAL BREVITIES

THIS is no time to pray, "Now I lay me down to sleep." Eternal vigilance is still the price of liberty.

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REAL manhood and womanhood, harmoniously developed under God's liberal sun, is "the noblest fruit earth holds up to its Maker."

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MAN is always a failure when he tries to make a show of his religious zeal and piety by compelling other people to be religious under duress of human laws.

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THERE is no respect of persons with God, and there should be no respect of religions with the state. All religions and creeds should enjoy equal protection before the law.

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REAL, genuine moral character can be developed only under testing trials and freedom of action. God did not make man an automaton, but a free moral agent to choose good or evil. The first right of man is the freedom of choice.

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THE state, by right, can punish a man only when he chooses a course that will inflict an injury upon his fellow man. God will punish him when he inflicts an injury upon himself, or chooses to follow a course that is in violation of his obligations to his Creator.

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MANY religious people are like King Saul, they wish to do something to show their religious zeal. Saul rashly proclaimed a fast for an entire day when his armies were hotly pursuing the Philistines. Fasting has a religious value, but not when strength of body is urgently needed. Jonathan, Saul's own son, knew nothing of his father's rash decree, and in his weariness while pursuing the Philistines through the forest, came upon a honeycomb and ate it, and his strength returned to him. When a bystander told him of Saul's oath, Jonathan promptly repudiated it as unwise: "My father hath troubled the land." The disaster caused by Saul's command was the failure of a complete victory, the people being too exhausted to continue the pursuit.

LIBERTY does not mean license or permit to do what we please without reference to the consequences involved in our actions. It means a right to do what we believe is right so long as our freedom of action does not trench upon the equal rights of others.

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### Policemen of Philadelphia Acting as Religious Censors

THE barbers and grocers of the southeast section of the city of Philadelphia were arrested recently for keeping open on Sundays in violation of the Sunday blue laws, while cigar stores and candy shops were allowed to remain open without being molested. George S. Tempest, captain of police of this section of the city, issued warrants for arrest on information by plain-clothes men who were employed by a religious society to do sleuth work on Sunday. These plain-clothes men also checked up the movements of each policeman while on duty on Sunday. The majority of the warrants were served by these plain-clothes men without the policemen's knowledge.

It takes considerable religious acumen on the part of a police captain, and insight into the secrets of divine prescience, to adjudge the operation of barber shops and grocery stores as being harmful and sinful on Sundays, while at the same time the operation of candy shops and cigar stores contributes to the moral uplift of the community. It seems that in the judgment of the police captain it is sinful to sell a loaf of bread to the hungry on Sunday, but an act of charity to sell a cigar to a tobacco fiend. It requires some fine theological hairsplitting on the part of a policeman to reach such conclusions in these modern times. It might have been less difficult in the days of the Pharisees. No doubt he was influenced by his plain-

clothes men, who were members of a religious society modeled on a plan after the strictest sect of the Pharisees. Think of it! The candy man can sell a pound of candy on Sunday, but the grocer cannot sell a pound of sugar. What fine distinctions! What insight into the secret recesses of a man's motives these men possess! Is it any wonder Christ pronounced such dire woes upon the self-righteous Pharisees and their hypocritical doings? What would he say of these modern experts at the game? L.

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### Sunday and Prohibition

**A**NENT the shooting in Tangier, Va., April 11, growing out of an attempt to enforce a local Sunday ordinance, the *Baltimore Sun* says:

"Why should the Tangier Island church corporation be rebuked and held up to scorn when the church corporation that rules in Washington is applauded by many persons for proceeding on the same principle? A small section of the church has incorporated itself in the Eighteenth Amendment as a part of the Constitution. It is a crime not only on Sunday, but on every other day, to order one's own personal habits and mode of life. Tangier only prohibits loafing on Sundays. The prohibition church says to one hundred million people that they shall not get gay on any day. And prohibition constables are ready to enforce this edict with their guns."

Now notwithstanding numerous attempts to show a parallel between Sunday laws and prohibition of the liquor traffic, we submit that they have little in common. Were it not for the religious character of Sunday, there would be no laws regulating conduct upon that day more than upon the Fourth of July, Thanksgiving, or Christmas. Such legislation is enacted and such laws are maintained primarily because a great many people believe that there is a moral obligation resting upon everybody to treat Sunday in a way different from the manner in which they treat other days.

But this is not true of prohibition of the liquor traffic. The great, fundamental reasons justifying prohibition

are civil, not moral or religious. China has prohibited the traffic in, and the growing use of, opium solely because the drug was working havoc among the people. During the recent Great War, Russia, England, and France all adopted war-time prohibition for the same reason. The great reasons moving the people to adopt prohibition in this country were, (1) To remove a corrupt and corrupting influence from politics; (2) to prevent the physical ruin of thousands upon thousands of young men every year; (3) to protect from poverty and its effects the families of drinking men; (4) to relieve the public from an enormous and needless expense in the care of criminals, insane, and paupers; (5) to remove a serious menace to life and property.

The editors of our great and influential papers know all this; why do they not candidly acknowledge it instead of obscuring the real issue as they sometimes do? B.

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### A Glaring Inconsistency

**T**HE Southern Baptist Association made a splendid pronouncement upon the subject of the rights of the individual conscience and the American principles of religious freedom during their recent convention held in this city. What a broad, liberal statement is this: "All people have a right to approach God, worship him and serve him as they see fit without any ecclesiastical or state interference. Religion is a voluntary matter."

During the fourth meeting, however, they completely reversed themselves on the subject of religious liberty by passing a resolution urging Baptists everywhere "to press upon their Congressmen the vital importance of observing Sunday as a civil institution in this critical period of our national history; and urge legislation on this pressing question in the District of Columbia."

It seems strange that the Baptists who were once persecuted because the state

enforced religious obligations by civil penalties, should now urge Congress to violate the Constitutional guaranties of religious freedom by legislating upon a religious question under the pretext that it is "a civil institution."

The Fourth of July is a civil holiday because it is observed in honor of the state, but Sunday is a religious institution observed in honor of the resurrection. If Sunday and the Fourth of July are both civil institutions, why not let them rest upon the same basis, and let both be observed patriotically without church interference? Nobody is compelled to refrain from labor or business on the Fourth of July. Why should the churches be more concerned about general Sunday observance than the observance of the Fourth of July, if both are civil institutions? Calling a religious institution a civil institution does not make it such, any more than calling a sheep a goat makes it a goat. L.

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### Sunday Flying Legal

A DISPATCH which appeared in the *Washington Post* of Nov. 7, 1919, stated that a

"Philadelphia police magistrate, after pondering ten days over the question, decided that air flying on Sunday does not violate the Pennsylvania blue laws of 1794.

"'Birds fly on Sunday,' said the magistrate, 'and I therefore do not see how the law is violated by a birdman who runs an air taxicab on the Sabbath.'

"Lieut. John C. Howard, the airman in question, was prosecuted on a charge of violating the blue laws by accepting money for carrying passengers on Sunday."

This is interesting for several reasons. Observe the reasoning of the police magistrate, "Birds fly on Sunday, and I therefore do not see how the law is violated by a birdman who runs an air taxicab on the Sabbath." See how it is assumed that Sunday is the Sabbath, and the fact recognized that the intent of the law is to protect it as such.

That is unquestionably the intent of the Pennsylvania law of 1794, namely, to

require rest on Sunday because of its assumed sacred character, something for which there is no Biblical ground; nor would it help matters any if there were, since even in Pennsylvania the state is supposed to guarantee perfect freedom of conscience.

Another thing that the magistrate might have taken into consideration is the fact that in the good city of Philadelphia street cars and surface taxicabs operate as usual on Sunday. Why not an air taxicab? B.

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### Some History Recalled

IN these days of trouble and turmoil in every part of the world there is great insistence on the part of many well-meaning people that the only possible remedy of the ills that are falling upon civil society, is governmental recognition of Christ as this world's king, or, in other words, the official adoption of the Christian religion by government, and the practical application of its moral code to governmental affairs. But would that remedy the evil? Would not such a scheme prove as disappointing now as it did in the early centuries of the Christian era?

The same remedy for the then existing evils was tried in Rome. One of our modern historians, writing of the fourth century, says:

"When the new faith came to the imperial throne in the person of Constantine the Great, Christians, no doubt, thought with joy that the 'day of the Lord was come.' They were but recently released from the reign of the fiercest of all their persecutions. Instead of being hunted and destroyed as enemies of the state, they were now protected and aided by that state. Constantine, too, thought that by the plan which he had followed, unity and peace would be secured throughout the entire empire,—a peace based upon the moral and spiritual teachings of the Christian church. But this was not so. Christians on the one side and Constantine on the other were both grievously disappointed. The religion which the emperor had adopted and protected was no sooner in a place of security than religious feuds began to stir the whole empire into unseemly and disgraceful strife. It is no wonder that Con-



stantine began to think he had made a mistake in adopting Christianity as a means of peace, and grew strangely cold and politic in his later years."—*"The History of Christianity," Andrew Stephenson, Vol. I, p. 257.*

The trouble is not with Christianity, but with men. The religion of Christ is not a plan for the salvation of civil society, nor of human governments, nor of humanity in the mass, but of individuals. The new birth is an individual experience. And just as truly as "there is no royal road to learning," so there is no political road to regeneration. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." B.

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### Religious Liberty

THE term "religious liberty" has a political and historic sense, and should not be confounded with "soul liberty," or "Christian liberty." Religious liberty means freedom from restraint or compulsion in all matters pertaining to religious faith, teaching, and practice. It belongs alike to believer and unbeliever, and should be guaranteed to all men of all creeds and of no creed. But this liberty is too often denied and infringed.

On the other hand, "Christian liberty" is, properly speaking, the liberty with which Christ makes his people free. This liberty is like the emotions of the soul, the processes of the mind, beyond the power of human government to destroy or even to invade. It is freedom from the domination of sin,—the bondage imposed by the carnal mind, the hard service with which Satan makes his subjects serve. Such liberty is not only the right, but is the actual possession of every child of God, whether in the enjoyment of religious liberty in the political sense or not. It should not be confounded with religious liberty which may be either granted or denied by civil government. B.

### The Latest Federal Sunday-Closing Bill

(Continued from page 77)

a man may do work on Monday and be approved for it, but if the same man does similar work on Sunday, he will be liable to arrest and imprisonment. It seems that any one could see the inconsistency of such a measure. Once more, let it be said, such a thing would be punishing an honest, industrious man for doing honest work on Sunday, not because anything is wrong about the work done, but because of the day on which the work is done.

Any man has a right to rest on Sunday or Saturday, or any other day he may see fit. No one can deprive him of that right. On the other hand, any man has a right to do honest work at any time, and no one should be allowed to deprive him of the right. One may ask, Is Sunday not the Christian Sabbath? While this is not admitted, to the man who so regards it all respect should be given. Such a man is entitled to the rights due one who conscientiously regards Sunday as holy. Such a man, however, has no right to impose his religious views upon others who disagree with him, nor, to be entirely logical, upon those even who hold the same views as himself.

Back of all this there is a great reason why no such law should be enacted: it is opposed to true Americanism. The true philosophy of Americanism is that the government should have nothing to do with the control of religious belief or religious institutions. Religious belief and institutions are outside the purview of human governments. The advocates of religion need no support of the civil government. There is enough life and virility in the Christian religion to protect it against all its foes. "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." W. F. M.

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## SUGGESTED BY PENDING SUNDAY BILL

Notwithstanding the prohibition of the First Amendment to the Constitution,—“Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof,”—a persistent and long-continued effort has been made by a large number of misguided religionists in this country to secure some kind of positive Sunday legislation from the lawmaking body of the nation. The political boycott has been freely threatened, and in some cases actually invoked, but so far Congress has not enacted any positive law of the character sought. A new bill, one of the most drastic ever offered, is now before the national legislature. Will members of Congress be governed by the same principles and apply the same logic to this question which were so ably used in defense of the freedom of the press? or will they deny to one part of the First Amendment the same broad application given to that part which guarantees free press and free speech? We shall see.

# History Repeating Itself



## Christ Not to Be Made a King by Force

"When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." John 6: 15.

"It is not right to do right the wrong way. It was right that Jesus should be king: it was wrong to seek to make him king by force. It is right that men should pray: it would be wrong to attempt to force men to pray. It is right that men should come to church: it would be wrong to force any one to come to the sanctuary. You can by force compel a man to pay his debts. Is that compelling him to be honest? The very attempt to force men to be religious destroys the temper which alone makes religion possible. Jesus Christ himself would never consent to reign over the soul by mere force. If you would force men to Christ, you could not force Christ to men."—Joseph Parker, D. D.



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